THE ROAD TO FREEDOM

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THE ROAD TO FREEDOM

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THE ROAD TO FREEDOM

Lectures
Delivered to The Altruism Club
by a Master

EDITED BY
KARL D. CHAMBERS

HUMAN PROGRESS ASSOCIATION
MONTCLAIR, N. J.

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EDITOR'S PREFACE

The aggregate want of the public to-day is for basic knowledge of living life. The problem that faces every individual is,—how can I live my life so as to get the most out of it in every desirable way? The thinkers, studying this problem, have begun to realize that absolute justice rules throughout all of life, that every man is in the position that he is in because of his own thoughts and acts, and that each person determines his own life in every respect. (In some instances it is difficult to understand how this can be so; as the Author says, it is often difficult to see the acorn that produced the oak). Nevertheless, the law does operate whether we believe it or not, and as we have to abide by its effects, it is only the part of wisdom for us to learn the law and comply with it.

Ignorance of these laws causes many needless tragedies. I have so often seen a friend battered and torn by his blind attempts to

smash his way through some serious problem which had arisen in his life, when by a knowledge of the simple laws governing the problem, he could have saved himself all of the knocks and strain that he suffered. Many times I have wished most earnestly for a book that I could give to such a friend, a book that would present to him in a simple, acceptable, and easily understood way a comprehensive survey of the principal laws by which men live, grow, and work out their freedom. I have never before been able to find such a book, and when I became acquainted with the wonderful teachings given herein by the Author, and was given the privilege of publishing them, I was delighted with the opportunity of doing so in order that all the world could profit by their exceedingly practical and applicable wisdom. In their simplicity lies their power, for they can be understood by any person of average intelligence.

During the last few years I have traveled throughout the United States and Canada with my wife, Mrs. Gertrude Steele Chambers, the well-known lecturer on Applied Psychology. During our sojourn in the various

cities, I have been called upon to meet the serious, personal problems of thousands of people; consequently I believe I am in a position to state authoritatively what those problems are with which the great thinking classes of these countries are confronted. These people are not really sick either physically or mentally and are therefore out of reach of observation by either the medical doctor, the neurologist, or the alienist. If, however, their problems remain unsolved and are aggravated, these people will soon fall under the care of one of the above named specialists. It seems to me evident that a book that will enable people to solve their problems before they become serious is invaluable to all mankind. Judging by my wide experience and my study of these teachings, I sincerely believe that this book will enable any one to solve his own problems wisely.

A book lives only so long as it continues to be of value to mankind. I predict that this one will be treasured as a priceless possession in millions of homes. This book is destined to live.

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INTRODUCTION

If you will read this book with an open, receptive mind, it will clarify many things for you which have not been so clear to you before.

I do not ask you to receive the teachings contained herein until you have first passed on them by your reason and accepted them because they are logical and will bring you from darkness into the light of understanding.

As you read, you will gradually emerge into a new consciousness, which will enable you to enjoy your progress and likewise to make The Path easier for others with whom you walk. I know that they who have traveled The Path and are now looking back with a realization of the possibility of traveling it with ease instead of the strenuousness with which they traveled it, would indeed rejoice if by their efforts it could be made joyous for those who are now traveling it with a great struggle. Knowledge of the operation of law is always the tool of ability and in this case is the only

force which can make the going easy for those who are on The Path.

To those souls I give this book with love.

W. M. J.

THE ROAD TO FREEDOM

THE ROAD TO FREEDOM

CHAPTER I

The Game of Life—Methods for Keeping the Body in Good Condition—Health the First Requirement—How to Connect Yourself with the Real Source of Life—A Few Physical Exercises—The Importance of Your Mental Picture of Your Physical Body—Building in Good Habits—the Way to Health.

ALL games worth playing are worth playing well, and the game of life is best of all; therefore let us play it well.

The first and most important things to consider are the methods for keeping the body in good condition, so that the mind can function without having the constant drawbacks of a diseased body. The first requisite for health is clean and normal living. The care of the body includes bathing and correct breathing, proper food and exercise, and normal, constructive thinking.

To begin to build new habits, it is best to commence in the early morning to do the

things that you are to build in; therefore begin by placing yourself before an open window and taking the following exercises:

Place your hands above your head, inhale as much air as you can, and then drop the chest, throwing all the breath out with one blow. Inhale again, this time as slowly as you can, holding all the while a picture of your body being charged with vital force similar to electricity. Picture it coming through the nerve centers—the reproductive organs, the solar plexus, the small of the back, and the base of the brain. Send the force through the body by thoroughly patting the body all over; then stand erect and fill the lungs three times in succession, repeating the words "Life—life—abundant life." [1] This exercise will connect you with the real source of life if followed as given.

Take a sponge bath every morning to keep the pores of the body open so that they can eliminate properly, as they are very important cleansers and nothing can take their place.

[1] These words should be spoken with the deepest and most vivid mental realization and are of little value if only vocalized without thought. They will be a real joy if taken in the right spirit.—*The Editor.*

A brisk walk is fine to awaken and enliven the cells to normal working.

After taking the breathing exercises, lie on the floor flat on the back, lift the hands above the head, and lift the feet, one at a time, straight up from the hips, keeping the knees straight. Then lie straight again, lift the upper body or trunk to a sitting posture; touching the toes with the finger tips without bending the knees. This exercise pulls the sciatic nerve and straightens parts of the spine. Lie flat again and bend the right knee, bringing it up as close to the chest as possible, and then do the same with the left. If you will take these exercises daily, you will open the channels through which the energy flows. Take them slowly at first, then increase the speed if you care to. The mental picture you hold tends to regulate the vibratory conditions of the body. Always remember that the mind rules absolutely, but that exercise is valuable as a definite method of concentration and sometimes jars the cells into action much more quickly than one could through mental commands until one has reached a state of wonderful mind control, and often serves as a

point of centralization until the individual can center his attention at will.

After your exercise in the morning, make an outline for your day's activities and plans, and poise yourself for the work. Then use your time efficiently so as to accomplish; for real accomplishment is the secret of true happiness, and wasted time always means repressed growth, which in turn causes restlessness and mental dissatisfaction. One must build in the habits that are desirable, else one is easily influenced and falls into a rut.

To begin your mental training, it is well to outline a daily regimen and follow it carefully. Make your daily regimen one that works toward the realization of your goal or ideal.

Each night just before you retire, have a conference with yourself and go over the accomplishments of the day; and if you have not followed the regimen you had planned for yourself, find out why not. Having made a mental note of these pitfalls, outline for the next day the things that are important and see that they are taken care of at the earliest time, as *nothing is so important as that which you have promised yourself.* Never waste

time in regretting what has not been accomplished, but use that time in making steps for growth. Constant effort merely teaches us to walk, so that in time it becomes automatic, just as it is constant effort for the baby to learn to walk. It is true that the baby gets many falls, but the adult walks with ease. *If you will make a daily habit of going over each night the happenings of the day and finding out just what steps you have made in either progress or retrogression, you will be able to save yourself much wandering in the wilderness.*

The following of a definite outline makes it so much easier for the individual, as it systematizes things. Assuming that you have a goal set for yourself, you should be taking the most definite route toward the accomplishment of it. To use your time efficiently is a necessary means to this end. To systematize one's living sounds upon first consideration very tedious, but it saves much time and dissatisfaction in the end.

CHAPTER II

How to Overcome Undesirable Habits—The Reasoning Process—What the Subconscious Mind Is and How It Operates—How Fears and Foolish Ideas are Accumulated —How to Eliminate Them—Choosing Mental Associates—The Plan of Life—Absolute Justice Rules—All Things Attainable—The Law of Action and Reaction—Every Individual Has Unawakened Accomplishments—How to Draw Them Up—Directing Your Creative Powers—Your Plan in Life—Its Value—How to Get the Cooperation of Your Workmen—The Benefits of Encouragement—Living Now in Eternity.

THE mind is governed by the already accumulated habits; therefore to overcome an undesirable habit more than a conscious decision is necessary. You must first realize the desirability of overcoming the habit, and then systematically practice the desirable trait until it becomes habitual.

The subconscious mind acts automatically, and to build in anything it is necessary to repeat a command or a suggestion to the self until it repeats itself back to you. Anything that is really fixed on the subconscious mind repeats itself; therefore do not take the idea of suggestion as a mere repetition of words in

a mechanical way, but impress them on the subconscious mind with force and repeat them until you get the echo, just as you would expect the return of your voice across a valley. The subconscious mind is always open to commands from the conscious self and carries out the ones given most forcefully. *The subconscious mind is the storehouse where all your knowledge and beliefs, both false and accurate are kept; and when you get a new idea, all affinitizing ideas are immediately called forth and the conscious self looks over the aggregate and chooses. This process is called reasoning.* The reasoning process is very necessary to growth. Man is the only animal endowed with reasoning powers, and the higher evolved the man is, the greater the reasoning power. In working out of involved mental conditions and misconceptions, it is necessary to reason out the ideas already accumulated in order to form a new conception.

The subconscious is constantly receiving impressions, whether they have been chosen with discretion or not, and the individual consciously choosing is the individual who builds on the rock. This means conscious "awareness."

It is no harder to build on the rock than upon the sands. It requires as much effort but means satisfaction in the end. The subconscious mind is not a mysterious something if you can realize that it contains all that you have gathered in all of your lives, and that all impulses, impressions, and abilities found therein have been placed there by you or by some one or something with your permission, and will only be changed, modified, or replaced by you, or by your permission or neglect to choose.

Your subconscious mind is your clay you are to mold into the shape you desire, and you mold it by your desires, as your desire force is a positive vibration. Emotion makes the consciousness plastic, and the idea connected with or carried by the emotion is impressed forcefully on the plastic mind. Any idea or impression given to the subconscious at such a receptive time, that is, during strong emotion, usually lingers unless rejected at once or erased through definite reasoning at just as sensitive a time as the moment of registering. That is what happens when you relive an experience, reason out the details of the happening, and get a new view-point, thereby

changing the first impression or idea. When an idea enters the consciousness without the consent of the conscious mind, it goes into the subconscious mind as a fact regardless of its nature, unless there is in the subconscious mind a conflicting idea which is stronger than the newly acquired idea. That is how, many of the fears and the foolish ideas are accumulated.

To keep the consciousness from accumulating undesirable ideas and impressions, it is necessary to charge the consciousness with the importance of conscious alertness in detecting the undesirable as it enters the consciousness; for if you give the order to the conscious or the subconscious mind to detect and reject all suggestions or impressions that are not desired by you, you will become consciously aware of them when they are presented and will have the opportunity to refuse them entrance to your storehouse. This does not mean that you would shut out undesirable thoughts and impressions to which you were affinitized because of wrong or unguarded thinking done by you.

As you develop more fully, it will become more natural for you to choose your mental

associates with as much discrimination as you show in choosing your visible companions and will prove to be even more profitable. If you will cleanse the consciousness of all unseemly associates, ideas, impressions, or emotional accumulations by drawing out all associating ideas and feelings and replacing them with desirable ideas and impressions, you will soon have a harmonious household. You are working toward Mastership and you must first master yourself. Therefore it is necessary for you to have a harmonious consciousness. As you develop the conscious mind's control you are working toward self-control. "He who conquers himself can conquer worlds."

Just as soon as you have developed the ability to change your emotions at will, you have reached a point of definite advancement and then you are ready to begin work for greater advance into the higher teachings. It would be very confusing for the infant to begin its attempts to learn the necessary teachings of the schools by beginning where the parents are studying. When we begin to go into the universal teachings, we have to remember that in the school of God each pupil is a private pupil, as no two individuals have

progressed exactly alike, and that the individual will get from any experience only that which is his.

If he has reached a point of growth in which he makes definite decisions with his full realization of the lessons afforded him by that experience, he will be able to profit thereby. When you consider carefully, you begin to realize the individual freedom to choose the road to travel. One does not need to comply with universal law unless one chooses, as one always has the choice of direction—but not the choice of reaction. There is in The Plan no partiality; every individual is governed by the universal law, and only as the individual graciously complies does he find the going easy. Consequently, when you consciously begin to work constructively by controlling your acts, words, and thoughts, do you begin to comply. But it is necessary not only to raise yourself to intelligent working, but also to raise those to whom you are obligatorily attached. This is your shortest road to freedom. *This does not mean to attempt to grow for them or to take upon yourself the responsibilities of others;* but you can prevent *yourself* from throwing stumbling blocks in their path and

you can be the willing guide when called upon by them. You cannot help one who will not be helped, but you can radiate much through your example.

It is never so much what a man says as what he is that affects those about him. You cannot prevent your radiations from affecting others. So you see, man does not live to himself alone. You can protect yourself from the emanations from others by keeping yourself positively attuned to the higher things through your own thought connections, but to the extent of your violations of thought control do you attune yourself, and you attract according to the force of the thought sent out.

There is always action and reaction, and you will always receive in accordance with that which you have created. The subconscious mind, which is your storehouse, contains the sum total of all your previous causes and the effects produced, whether those things are called to the conscious mind or not. *You do not connect with, or draw from, the subconscious mind unless you have in the conscious mind a thought which has an affinitizing vibration to draw it forth.* That is why it is

quite correct to say that some people have dormant abilities which would become manifest if you could awaken in those individuals the desire to express them. It is not uncommon for a man to live a very mediocre life to quite an advanced age and then to step forth to really phenomenal success. This was caused by his failure to draw upon his own storehouse until something aroused the desire in him which brought it forth.

It is safe to assume that all individuals have some accomplishments and accumulations which they are not using because they have not awakened them through desire. It is useless to say that we wish we could be that which is desirable; for anything that is not already yours can be attained by you if you will take the time to attain it, instead of letting the time slip by while you wish. It is advisable to work toward one definite goal, instead of dividing the power of concentration on a number of things at a time, for when that is done, it necessarily divides your force. Even though you are working to bring forth from your storehouse an ability that has been developed in the past, you will not get quick and definite results if you are dividing your desires; for you

will be drawing forth from your subconscious a mixture of abilities, or lack of ability, according to the mixture of ideas or thoughts which were the magnets in drawing them up.

To connect with a thing there has to be an affinitizing vibration, else there would be no point of contact.

Although your subconscious mind is your storehouse, you do not receive the benefits from it except as you command them through desire or definite need and use your decisive ability. Many times an unknown ability will burst forth like a geyser when you are cornered in need; that is why you can meet an emergency. In many cases of this kind the desire or call comes as dynamite to the subconscious and forces into action the power or ability needed for the emergency. Of course, this does not cover all cases of emergency. There are times when outside agents do step in to help or hold back, but they can only do so because of affinitization or neglect; however, these cases are not the majority. In the last analysis the individual has either to invite or permit the things that come before they can gain entrance. There is no excuse for even the stumbling caused by others except that we

neglected to choose, and that is inviting that which comes. So you see, the individual is just what he chooses to be, for he either created his conditions for himself or accepted them from some source. That which you positively reject cannot work in because there is no point of contact.

As you grow in realization, you will become consciously aware of your ability to create the things and conditions you desire, and, being consciously aware, you will be able to intelligently direct and intelligently protect your consciousness. You are always using your creative powers, whether you are using them intelligently or not, and the reason that you do not see the definite result is that your powers are scattered because of your inability to focus your consciousness for any definite period of time.

To begin to use your powers wisely, begin to choose your mental company and do not permit yourself to entertain thoughts which are fear thoughts, or any that are not in accordance with your highest ideals. You are directly responsible for all violation of law, and every time you hurt any one through thought forces, there will come the reaction;

there will always be an equalization at some time.

The individual who consciously uses his powers to destroy will bring a stronger reaction than the one who destroys unconsciously. *Therefore in making out your plans, be sure that you desire not only the thing itself but that which must necessarily come with it, or as a reaction to it,* for anything you gain must necessarily bring something else or attune you to it, as everything affinitizes you to the next closest vibration. That is why you never get a new thing but that it calls for more. That is why upon reaching a goal there is always a more desirable one further on. The law of life is growth, and the law of growth is change; and each higher knowledge brings its affinitizing vibration for the next higher knowledge, just as in growth each step brings the desire for and affinitizes one to the next higher step.

From the foregoing it is evident that there are no crevices in the building of The Plan. Nature does not permit a vacuum and your nature has no vacuum, but is filled according to the building material used in the past. The individual builds constantly, whether he is con-

scious of it or not, but if he gets the cooperation of all his workmen, he will not have to do so much rebuilding and repair work. The only way to get the cooperation of the workmen is consciously to cooperate with them.

To control the actions of the mind and body is to choose the material with which to build, and to have an outline or definite plan to guide you as you choose enables you to choose more intelligently. Your plan does not need to be one that will require all this life to attain but should be in accord with your highest conceptions and ideals, because such a plan will enable you to make it a stepping stone to your next higher goal; and if you choose a goal that you can reach in a comparatively short time, it will serve as a stimulus to further steps in attaining still greater things. It is well to choose the difficult things for yourself, as it is the harder tasks that test us most and thereby do we discover our weak points as well as our strong points. We should be gratified to locate our weak spots, as it is much wiser to build roundedly, and every point of deficiency weakens the entire self. Besides to become intelligently aware of a weakness will enable us to overcome it.

When I say intelligently aware, I am speaking of the kind of realization that sees the weakness and at the same time is conscious of the power to overcome it. It would not be very progressive to be painfully aware of a deficiency, if one only regretted it and did not perceive the remedy.

Understanding what one has yet to build in is very desirable if one can build intelligently and roundedly and not be impatient in the work, for permanent building must be very carefully and accurately done. It is the baby that has to be protected by ignorance of its responsibilities, and it is not wise to bring to it a realization of all that is to come, as such a realization would only confuse it and would not be very stimulating to its growth. Therefore if it weakens the individual to realize his undeveloped points, let him then give his attention to that which he has already developed, for it is not always wise to present to one only the facts that discourage. It is just as necessary to encourage the individual as it is to teach him. Consequently in making your choice for yourself, let your reactions sometimes be your guide, as there are times when you should permit easy going. This

does not retard your growth, but inclines to hasten it, as it tends to eliminate a great deal of the friction.

You have the whole time of eternity in which to build if you choose it, and it is not wise to rush into plans for growth. *But you will make rapid strides when you make the steps because you love to do it.* The joy of the doing not only makes the going easy but shortens the path, as it speeds growth in a desirable way. There is a very definite difference between the feeling, "I must hurry," and the feeling, "I love to go." The one that comes with the I-must-hurry attitude is friction, while the feeling that comes with the I-love-to-go feeling is a rapid vibration but is a harmonious one because of the joyful spirit.

The spirit is the determining factor. It is the spirit in which you do a thing that determines the vibratory effect. The person who gives a large sum of money to charity for the impression it will make on those whom he wishes to impress, is not giving in the spirit of helpfulness but in a selfish spirit, and the reaction on that individual is according to the spirit in which the act was committed. One

may conceal from others the real impulse back of his acts, but there is no such thing as deceiving universal law; and that which rebounds to him will be in accordance with the real underlying cause that he created.

The motives of the individual are seldom understood by men, but there does not exist the remotest possibility of their being misunderstood by the universal consciousness. There is always the automatic rebound and it is always very exact.

CHAPTER III

Exact Law Governs Everything—The Only Force that Influences You—A Practical Method for Making the Going Easier—The Things that Bring True Satisfaction—The Hidden Side of Thinking and Planning—The Force that Draws Things to You—How to Influence and Train Others—Overcoming Emotional Storms and their Effects—A Rule to Remember—The Greatest Lesson to be Learned—Leadership—Spiritual Development—The Key to Harmonious Association—The Two Paths of Growth—The Benefits of Seemingly Undesirable Conditions.

EVERYTHING in the universe is governed by exact law, and universal law never fails. The individual is governed by law according to his own causes which he has set into operation, and those causes are being worked out in the life of the individual constantly. There is no possible way to avoid the effect of that which has been set into operation by the individual, except setting up a stronger vibration in opposition to that which has been produced before. By that I mean it is possible for an individual to produce so strong a vibratory condition by keeping his consciousness controlled by happy, wholesome, constructive

thinking, and by acting according to his highest thoughts, that he will neutralize the vibrations formerly caused by him. This does not work according to a decision to forgive the individual for his acts, but is worked out automatically by law.

So you see that you are in reality the only individual whose decisions have a definite influence upon you. Effect is always the automatic result of cause, and is worked out to its conclusion by the operation of law. Knowing this enables us to work with confidence, as we in time can be able to know exactly what to expect; for there comes a time when one is conscious of his previous accumulation of causes and therefore is able to know the future results to expect. We will in time be able to work with as much accuracy as the scientist does in his laboratory. There must always be a certain amount of that which is experimental, for there is an abundance of knowledge ahead of the student, and one does not really gain knowledge faster than he fits it in accurately and sequentially. It takes a rounded personality to work easily. Unless one is careful about filling in all crevices, one may gain a great deal of knowledge and still

remain an unrounded character. In other words, if one does not complete the building along each of the lines begun, there will remain the lack of fulfillment, and because of the partial accumulation the growth of the individual will be affected undesirably. You have an expression that is a very apt one: "Jack of all trades and master of none." That person may or may not have builded roundedly up to half a realization along several lines but completed none. It is well either to specialize on one accumulation until reaching the peak along that line, or else to build sequentially along the several lines of interest and be content with the seeming slowness of progress. It necessarily takes time to build and one can build in several ways. I think that the individual gets more encouragement when building along one line to the summit, and then along another to the summit, and so on, as this gives the thrill of having arrived and alleviates much restlessness caused by the uncertainty of the peak of the unfinished. And on this physical plane the *building to the peak along one line means an ability to meet the requirements of this plane, furnishes one the money that is such an impor-*

tant medium of exchange so far as physical possessions go; and thereby frees the individual so he can build along other lines without the stress that comes from the lack of that medium.

All the things of wealth are of value to one only as they feed the soul, thereby eliminating the longing and becoming an aid to growth. The attainment of wealth is to many individuals a definite stumbling-block to progress, but to others who are more advanced, it is a stepping-stone and interests them only as such. The desire to accumulate physical things is not necessarily an undesirable one, as it often urges one on and brings growth to the individual and affords him expression; therefore, if you have a very great longing for something, do not condemn it without considering this fact. As long as you dwell on the physical plane you will need physical things, and to be able to master physical things is an attainment which is growth for the real self.

You cannot draw a definite line between the physical, the mental, and the spiritual, for there is no definite dividing line; there is a merging from the one into the next higher. That is the reason why I say that the ability

to control the things on the physical plane gives the individual growth. That growth is determined largely by the motive back of the acquiring. Of course, one does grow because of the experiences gained in the acquiring, for if a purely physical thing or money is the goal, it is not so very long before one discovers the lack of satisfaction in the possession of it and is forced to seek other things to quiet his restlessness.

A young soul will revel in the physical joys and be content for a long time, but will eventually find that true satisfaction comes only through real growth. There is, however, something to be gained from every experience, and many times the most painful one brings the greatest growth and the most freedom. A thwarted attempt is to the determined soul a real spur to try again, and it is through our failures that we gain our most valuable points for success—if we are observing enough to register them. Nothing is very interesting that has a constant sameness about it, and to change is to grow. To state it more accurately, growth necessitates change. It is the individual who learns from experience that grows, and to be on the alert for

our points of weakness, with an understanding that enables us to strengthen at those points, is to grow consciously. If you desire to become a success along some line, you must first consciously determine to do so and then you must become acquainted with the main points of that particular kind of work or business. This giving conscious attention to something is doing very much more than you realize to make that thing a reality. As you concentrate along that line by thinking and planning for the results desired, you are setting in operation forces which will cause you to contact facts, things, and people who are in vibratory contact with that particular power, and you will become affinitized to thought forces which will come into your mental realm as your own.

You are a part of the universal, and all that you become connected with through your own efforts becomes yours. The more you appropriate the more you will attract; that is according to law. There is no force so strong that it can prevent your receiving your own, unless you permit it through negligence or by opposition caused by your own thought waves. You are permitted to draw on the universal as fast as you will, and it is truly said "Ask and

ye shall receive, seek and ye shall find, knock and the door shall be opened unto you." Those are promises according to law. You do knock through your desires, thoughts, or fears, and the force you draw upon is determined by the force that is drawing. There is nothing that is without a cause back of it, and the results are at all times according to the cause.

We cannot always see the cause of things any more than we can see the acorn which was the cause of the oak, but we can know that universal law makes no mistakes and that there is a cause. The more accurately you trace back to the cause of things, the more you will be able to work with intelligence toward the results you desire; but when you cannot see the cause back of any particular result, do not perplex yourself over it but start right in to work consciously towards your goal, knowing that if you use your knowledge as far as it reaches, you will receive help according to law.

It is not wise to become dependent on any person, persons, things, or forces to make your decisions for you, or to have them influence you in making them, for it is only by

practice that you learn by your decisions and only as you learn by your decisions do you progress. It is not right to make decisions for others, as they must profit by their own decisions instead of becoming dependent on another to make their decisions for them.

You can many times harm an individual more by influencing him than you could help him, for remember that lessons are impressed much deeper when they are received through personal experience. That is why you so rarely profit permanently by the mistakes of others. Nevertheless it is indeed wise to learn from others instead of traveling the entire road; you can thereby take a definite short cut and save yourself much anguish. It takes an advanced individual to do this, but if you will do so as much as you can, it will make the going much easier. Growth is not always so noticeable to the one that is growing; many times when you feel the most discouraged you are growing fastest and are on the verge of a new burst of conscious realization. Therefore do not permit yourself to become weary or discouraged. Take your recreation at the time when you have this feeling, and this change and rest will give

you added strength to progress rapidly when the realization comes. *Never allow yourself to take a very positive attitude in the decisions or in the growth of any one else, as that retards your growth as well as his, and only causes friction.* You cannot force normal growth, but you can stimulate it at times if you will only maintain an attitude of understanding and tolerance. You will find that attitude much more helpful and gratifying than the one that tries to compel.

How frequently the parent because of overanxiety tries to influence the child too forcefully for the good of either parent or child, and finds in the end nothing but disappointment. All this happens because the parent is unduly interesting himself in the making of decisions for the child instead of realizing that growth does not come to the individual through outside decisions, and because the parent does not realize that being an example to the child is far more effective in the influence cast over the child than all the other methods of teaching.

If one would concern himself more with his own problems, knowing that others would profit by his example, instead of taking so

much of the responsibility of other people's growth, he would find the path smoother and would be a greater influence because of what he is, than he could ever be because of what he says. We are directly responsible for our own growth, and each step that we take enables us to see our next step more clearly because we have cleared the path to that point.

You have frequently heard the quotation: "Do not cross a bridge before you come to it." That is a very good one to remember —and use. *Try to realize that you cannot solve a problem by becoming very emotional about it, any more than you can cross a bridge before reaching it.* When you are emotional, you drop your greatest protector, your conscious reason, and you only muddy your vision and deaden your powers. *It is just as futile to worry about anything as it would be to beat your head against a stone wall, hoping to solve your problem thereby.* As the destructive emotions do affect you in a very similar way to the beating of your head, it takes some time for the individual to recover from the emotional cyclone. Of course, if one enjoys the emotional storms, let him indulge himself until he gets enough of them;

but there is no way for him to avoid the consequences of such indulgences. One can modify the effects very perceptibly if one quiets the consciousness and soothes the feelings just after the storm, for that will do much to equalize the energies of the body and establish equilibrium; but it is impossible to avoid all the effects that the emotional condition produces, as there are both physical and mental depletions caused by it. If people could see with their eyes what takes place under a depressing emotional spell, I believe it would cause them to refrain thereafter, as it is indeed a piteous sight. It causes a disturbance throughout the entire self, devastating the physical, disorganizing the mental, and shattering the powers of the individual. It is indeed a real disaster. *All emotional storms can be prevented if the individual will poise himself each morning upon waking and each night when retiring, and impress upon the subconscious mind the desire to remain quietly in command of himself at all times and under all circumstances.* If you will do this, you will be able to meet all conditions of life intelligently and much more profitably, for when you make a decision under the con-

scious poise, you have the benefit of your reasoning power, and under emotion the reasoning power is very much weakened and may even be cut off. As we cannot possibly gain anything through emotional spells, it is indeed wise for us to try to keep poised at all times. The poised individual is the powerful individual, for he can focus his powers by his conscious decision instead of causing a division of his forces by an explosion.

It is not even desirable to explode too frequently under joyful emotions, as it is not wise to over-stimulate the body in any way. However, this does not work detrimentally, like the unhappy emotions. Remember that there is a desirable medium in all things, and it is well to refrain from these two extremes. *Be happy but not hilarious, be poised but not languid, be powerful but not domineering, and you will be successful in the building of character and in the acquiring of the desirable things of life.* After gaining poise and the control of the self, one can travel The Path with great facility because of the lack of friction in the consciousness, and you will then be able to determine the direction you desire to travel by your conscious decisions.

Life will be so much happier if the individuals who associate together will give their attention to their own individual growth, permitting all others to do the same, and will maintain a tolerant attitude toward all. For the attitude of irritation disturbs your whole self and destroys the harmonious rhythm on all planes on which you express. It will not be difficult for one to do so if one will bear in mind the fact that *nothing external to himself can affect him, except by his permission or by his neglect to choose.* That applies to all people and things, even to those with whom one is in closest association. Many times the members of one's own family make decisions that would seem to one to be entirely unwarranted and exceedingly unwise and even inconsiderate, but there is always a way to escape an unhappy reaction to such things, and that way is to rise above the emotional feeling by realizing that it only weakens, and that to become emotional cannot possibly help you to use your powers intelligently. The fact that people are very closely associated does not change the fact that each one is an individual and must necessarily express as such, and since it is obvious

that no two individuals grow exactly alike but need different lessons, you can see why it is very necessary for each to be tolerant with the others.

Perhaps the greatest lesson to be learned is tolerance, and the sooner one learns that lesson the sooner one becomes free from the painful effects produced by the irritation that comes from intolerance. You see, there is seldom anything accomplished by our irritable attitudes, and very frequently one only causes a reaction to the desirable path when one deals with others in an effort to force response according to his particular ideas. If you will watch carefully, you will observe that very few people respond to a domineering attitude from another; this is because each individual has an innate realization of his own individualism and automatically resents the undue pressure from the outside. If, however, you could reach the consciousness of each through some connecting view-point, you would be able to get his willing cooperation, for when you do that, you reach that person through affinitization and get the desired response. For, you see, one cannot respond harmoniously to an antagonistic vibration.

In other words, the individual cannot be forced to take a step that is not his next step, nor can he be forced to grow along some line that is entirely foreign to him, whether it be something that he has long since passed or something that is away off in the future.

If you were teaching two children in school, one of whom had passed his examinations very well in arithmetic but had failed utterly in history and whose present course of study was history, and the other had passed splendidly in all studies except geography and whose present course of study was geography, you could not hope to teach them successfully by placing them together to meet each other's view-points and to dictate to and govern each other, when they are interested along such different lines,—not just because they choose to be, but because they are. That is just the situation we find all individuals in as they grow, and that is why it is so useless for one to expect others to grow just as he would outline for them, because it is not possible for him to know exactly how they should grow. As this is all worked out according to law, it will work out perfectly without your management and one only loses much valuable time

and energy fussing about these things. Consequently, if one would like to save oneself, it is wise to withdraw from such expression.

To grow and to let others grow should be our motto, for it is the law, and the sooner we comply with it the smoother will be our progress.

There is no perfection on this earth, and it is quite useless to demand it. The fact that one has reached an advanced stage in his growth should not make him feel that he should condemn those who have not progressed so far as he has; and the truly advanced soul is usually much more tolerant than another who has not advanced so far and who lacks the ability to understand.

We hear much talk about teaching people how to obtain spiritual growth, but it is just as illogical to expect an individual to attain spiritual heights without learning to govern self in an emotional way and without learning the steps that lead up to it, as it would be to expect to send the children to college without first sending them to the preparatory schools where they gather the facts and knowledge that must necessarily be builded in before

they can comprehend the lessons taught in college.

We cannot expect to reach the summit of the mountain without passing over the intervening ground; and so it is in our climb to spiritual heights,—we do not become spiritually developed just as soon as we express the desire to do so, but must necessarily take the preceding steps, or, in other words, we must grow up to it; for to attain spiritual heights we must develop on the lower planes first.

This does not mean, however, that as you work to attain on the physical, emotional, and mental planes you are at a standstill spiritually, for all growth adds to the perfection of the entire self. You see, all growth is in reality spiritual growth, and it is impossible to draw a fixed and definite line between the spiritual and the material.

It is impossible for one to withdraw from the spiritual things, as The Plan is so arranged as to cause the individual to grow whether he realizes it or not, and regardless of how he labels his growth.

We speak of good and evil, and some speak

of the good that comes from God and the evil that comes from Satan. There is no such division. Are you not told "All things work together for good to those who love the Lord"?

Now if you will stop to reason things out, you will be able to see the great good that must ultimately come to the individual who gets his lessons through those experiences which we condemn as being most evil. If he is expressing to the fullest extent in the evil ways, he will, of course, get the fullest measure of the corresponding reaction to those things, and he will ultimately choose, of his own free will, to eliminate the tendency that he has in that direction, for he will have gotten a valuable lesson from his experiences and will automatically turn toward higher things. He will then choose to learn his lessons in a more intelligent way and in a much easier way.

Is this not working together for good? In God's Plan it is true that *all things* work to teach the individual the desirability of consciously choosing to work with God's Plan.

You see, there is no coercion nor force used in getting this cooperation, but the individual

chooses his own path, and by getting the result of his own choice he in time learns to choose wisely. So it is that some choose the path of satiation while others choose the path of careful selection, and each must learn his lessons in his own way.

It is a mistake for the individual to try to run God's Plan for Him, for it is indeed a tremendous plan, and as it is being run with Divine wisdom, it is very presumptuous for the individual to think that he could improve upon it. The only way that this earth plane will become harmonious and happy is for the individuals here to become harmonious and happy, for the conditions here will always be just what the individuals here make them.

We make a mistake when we grieve about the seemingly undesirable conditions that exist on this earth, for there are no undesirable conditions. All conditions are very valuable to the individuals in them, as they are growing and learning because of them. If one can realize that this is a school, it will help one very much to feel undisturbed about The Plan, for it would seem foolish indeed for one to grieve when in school because all the pupils of that school were not in the same grade

as he, whether in a grade higher than his or in a lower grade. Cannot he realize that it is necessary for those in the lower grades to cover the same preparatory lessons that he covered in the lower grades, and cannot he realize his ability to pass through the higher grades after he has gained the knowledge that is the foundation to the knowledge given in those higher grades?

CHAPTER IV

Why People Are Not Born Equal—Birth Not the Beginning—There Are No Gifts of Abilities—How Parents Are Chosen—How to Work Out of Undesirable Conditions—Intelligently Administering Punishment—The Responsibility of the Teacher.

It is, of course, unnecessary to say here that the people on this earth are not all equally advanced, and that there is a difference in the capacities of the different individuals. We have long claimed that all people are born equal, but we all know that they are not, and intelligent people who have given their attention to this subject have not tried to accept this statement because it is perfectly obvious that they are not equal.

It is hardly possible that there is one who lives who is not familiar with the fact that there are babies born into very poor homes, while other babies are born into very wealthy homes, that some are born to diseased and unfit parents who cause them to start life with diseased and unfit bodies, while others come

to strong healthy parents and have strong, healthy bodies to start with. Why some child is born to healthy, intelligent parents but is born with a deformed body could not be explained by physical heredity. Then there are the different races with the different general capacities and limitations of each particular race, such as the negro race, which is very different from the white race. Very few people have even made an effort to believe these two races equal, as it is so perfectly evident that they are not only physically different but are mentally and morally different and cannot be called equal in any sense of the word.

It would be impossible to assume that this condition were just if all individuals were beginning to exist upon entering this life; for if the beginning were the birth of the child into this world, then that would indicate an unfair start, because one who finds himself in a very miserable situation physically, mentally, and in other ways, would have a right to complain about the partiality of The Plan. It would not be quite fair for God to give wonderful talents and abilities to some few chosen ones, and to forget entirely about the rest of His children, and He does no such thing.

Each soul starts with an equal chance in the beginning, but the entrance into this world is not the beginning, for all souls have gone through numerous lives previous to this life and have in those former lives progressed through many stages. The process of evolution is somewhat slow and is fairly uniform until the graduation of the soul from the lower animal kingdom into the human kingdom, at which time the individual becomes consciously aware of his individuality.

The human kingdom is composed of individuals in various stages of evolution or growth, and that difference is the reason we find some without so-called talents or abilities while we find others who manifest abilities at a very early age. Many times very young children who manifest such abilities are called child prodigies. There are other advanced individuals called *geniuses.* These individuals, who have remarkable abilities which have been called talents, or gifts, have earned them by their own efforts in some previous life. There are no gifts, and anything that comes to an individual comes because of what that individual has built up. This is in accordance with law.

There are no abilities given to individuals. You see, if there were such a thing as God-given talents and only a few people possessed them, we would have to acknowledge that God showed partiality to those few and such a procedure would not be justice.

As we study the laws of the universe, we find that they are exact and absolute and that they change for no man. It would not be in accordance with the rest of The Plan for God to have a chosen few whom He would favor while the rest of the individuals got along as best they could without His gifts. It is impossible to come to any other conclusion about The Plan for the growth of the individual than that he has come into this life with all the abilities and knowledges that he has gained in all his previous experiences in his former lives. Whatever he expressed in his former lives is indicated by his present conditions, and his environment at present is always the result of the past. Even the parents that a soul comes to upon entrance into this world are chosen by vibratory law. Having learned this law, it is not very difficult to see why some souls come to healthy parents, while others come to diseased parents. The

child born to healthy parents is the individual who has in the past lives complied with law to that extent; or, to state it a little more clearly, that soul did not use his powers destructively in the past and did not have to bring over the severe effects of violation of law; while the soul that comes to diseased parents has created that condition for himself by his violation of law in the past.

Of course, some would try to explain the diseased condition by physical heredity, but if law did not so operate as to draw to those parents an individual soul who had by his own violations attracted that condition to himself, then it would have to be that an innocent soul would have to suffer through physical heredity because of the violations of others. This would be extremely unjust, and the helpless would always be the ones who suffered, and they would not have a fair opportunity to work out their growth.

The Plan is so accurately worked out that it would not be possible for an individual to get into an environment to which he had not attuned himself in some way by his own work in former expression. By that I mean that it would be impossible unless through his own

thoughts, acts, or decisions he had set into operation the cause that brought about that result.

The scientist knows very well the difference in the attraction of the different metals and that he cannot through choice change them, except as he through some process changes the vibratory conditions of them so that he can produce the affinitized conditions desired.

The chemist knows well that he cannot mix two chemicals that are opposites [1] and get harmonious results. The Plan is absolutely accurate in all things, although man is not yet fully aware of this accuracy. It would be impossible for a soul to step into an environment that it was not affinitized to in some way. This does not mean that it would be affinitized to the parents in all ways, but that there always is a definite point of contact; for example, if you were to investigate, you would find some superior intelligences in some of the

[1] "Opposites" here does not mean the electrical charges of chemicals, as "positive" and "negative" ions in an ionized solution, but is applied to elements such as iodine and nitrogen which are "opposites" insofar as vibratory harmony is concerned.—*The Editor.*

individuals of all races. In the negro race there are some individuals who have progressed much farther than the negro race as a whole; nevertheless those individuals had a greater affinity for that race and those conditions than for any other.

The predominant qualities of the individual determine the environment of that individual, and the placing of the individual is done by law and not by any choosing until the individual has progressed far enough to comply consciously with law, at which time, because of his knowledge and conscious cooperation, he is able to determine to a very great degree his environment. All souls will advance to the stage ultimately when they will be able to control consciously all things pertaining to self developments, and then they will go on to still higher growth wherein they attain mastership over things external to an almost unlimited degree.

It is a wise Plan that hides from the soul just beginning its growth the long path of progress ahead of it, as that realization would tend to bewilder and discourage it. Consequently The Plan permits the individual to look into the future but a little way, for if the

individual will go forward just as fast as he can, he will always see the road ahead, as it is an unending road of progress. It is better to work intelligently with the here and now, for the only reality that you can ever know is always the present.

The greatest step toward the attainment of growth for the individual is that which is his problem at the present moment. It is futile to say that one would grow if one were in a different environment or under different conditions. If that were true, that is just where he would be placed by the operation of law. Just as soon as one works out the problem before him, the opening to the next higher will come, and it is only a waste of time to wish that things were different; they will be different just as fast as you make them different by consciously meeting each thing as it comes and intelligently working it out.

If one rebels against the conditions about him, he is only involving himself in those conditions instead of getting away from them, for by his spirit of rebellion to law he is refusing to progress. There is no possibility of changing natural law, and your only road to freedom is to gain knowledge of law, so that

you can consciously cooperate with it. When such cooperation is maintained, there will be joy in the progress. There is in reality no road to happiness except conscious compliance with law, because that brings with it the realization of progress, and the realization of progress is the most satisfying feeling that can come to one.

One person finds supreme joy in progressing along one line of growth, because that is his most necessary lesson for the now, while another individual would be miserable trying to progress along that same line, because that is not his needed lesson for the present. Consequently each must learn the lessons that are the requirements for him at the present time.

If you can get the realization of The Plan, it will become very much easier for you to refrain from either criticising or pitying those about you, for that realization will enable you to see the value of all experience. That does not mean that one should do away with helping sometimes,—intelligently. By that I mean, helping others to help themselves. That is the only intelligent way to help others, for it is the only kind of help that has a beneficial

effect on the growth of the individual who receives it.

There is also much to consider when it comes to dealing with people whom you must punish. Remember that they can see things only from their view-points, and their view-points are determined by their state of growth. Therefore in punishing, let your methods be those that will instruct and teach, instead of the methods that antagonize and bewilder, for punishment should be administered with the desire to help the individual to find himself and get back on The Path. If your motives are always good and constructive, you will deal justly as far as your vision permits you to see; and one can only do the best according to his light on The Path.

This fact is true of all souls, and it is not for us to judge them. Only as it becomes necessary for the protection of others, do we have the right to interfere with their methods. Vengeance belongs to the Lord, and The Plan, operating as it does, will mete out to each exactly what he has built up for himself. A realization of this law makes it easier for us to stand aside and permit the law to determine the reaction. This law is a force

that governs all, and therefore we must remember that our responsibility is keeping ourselves consciously cooperating with the law of The Plan.

Next we have to consider the extent to which we are either obligated or privileged to teach or help others in their growth and development. You are not directly responsible for others, except by your own choice or by the responsibility assumed by you in your associations. As previously stated, you are indebted to those to whom you are obligatorily attached, only on account of debts incurred by your own actions. The law says "*Seek* and ye shall find," and unless the knowledge *is sought,* you are not directly responsible if it is not given out; for if any individual is ready for further knowledge of The Plan and is earnestly seeking it, that individual is sure to come in contact with a source of knowledge that will meet his needs.

There is a responsibility attached to giving out knowledge, and it is wise to give it only to those you know to be ready to receive and understand it without being bewildered by it. This possibility is mostly eliminated by the one giving out the knowledge if he is careful

to begin at the point that is the point of contact with the one being taught; or, in other words, if he will clarify and simplify the knowledge given so as to meet the consciousness of the young student along these lines.

You should never conclude that others are stupid because they cannot get your viewpoint or see things as you see them, for you must always bear in mind the fact that each can see through his own mental sight only, and that to have another see an idea you must bring that idea into the scope of the mental vision of that person. To express it more clearly, I will say that you cannot expect to transfer a realization to another just because it is so very clear to you, unless you express or explain it to that other person *while looking at it from his angle, thereby making it clear to him.* It would be just as reasonable for a Frenchman to explain his ideas to you in the most perfect French at his command, expecting you to understand it just as well as he does, when in fact you know nothing about French.

Two people trying to make themselves understood may both be very intelligent people and yet may not be able to understand the

views of each other without a great deal of "going over it" from both angles, thereby coming to a common understanding. It is as if one were approaching a building from the front of it, while another was approaching the same building from the rear; they could both describe the building as they saw it from their respective angles, and each would be correct according to what he saw, but each would be entirely unjustified in declaring that his description of the building was the only correct one. Consequently it would be useless for them to attempt to come to an understanding without taking each other to their respective sides in order to get the sight of the building from both angles.

When instructing others, it is well to classify your teachings in four groups: first, the facts that have been proved enough times to be called scientifically proved facts; second, those that you have reason to believe to be facts because of seeing the results; third, those that you believe should be true because of preceding facts; and fourth, those ideas which you believe because of your interpretation of the things that have helped you. If you will do this, you will free yourself from any obliga-

tion that might otherwise come because of the way your teachings were accepted and used, and you will prevent yourself from placing upon others a limitation that may be due entirely to your misconception of the real law.

I do not want it understood that a teacher is responsible for the interpretations placed upon his teachings by his individual pupils, for if in the presentation of these teachings his spirit has been of true helpfulness, and he has clarified to the best of his ability, then he has done all that is expected of him, and his pupils are vibratorily affected by the spirit he put in his work as definitely as by what he taught. In many cases much more help is received in that way than through the spoken word.

CHAPTER V

Vibratory Law—Many Vibrations Not Registered By Physical Senses—How We Attune Ourselves—How Outside Forces Influence Us—The Vibratory Effect of Music—What the "Psychic Atmosphere" Really Is—Voluntary and Involuntary Sensitives—The Atmosphere of the Person—Factors Determining Possession—The Law for Attaining Your Desires.

EVERYTHING that is, is controlled by vibratory law, and everything that is, is vibration. The quality of the vibration determines the form of the expression. The vibrations that are visibly registered on the physical plane are limited.

There are many vibratory conditions on the physical plane that are not visible to the eye. Some of those vibrations are registered by any one of the other physical senses; other vibrations are not definitely felt or registered by any except the very sensitive individuals.

When we begin the study of vibrations, we are delving into an unlimited field which, if thoroughly understood, would encompass infinite knowledge as yet undreamed of by men.

All the knowledge of vibration and vibratory law on the earth plane is but a drop in the bucket compared to the story of the whole. The scientist speaks of "inert matter," but there is no inertia in The Plan. All forms of matter have action within, and that mineral or metal which seems to be an inert mass is not a solid mass at all but is composed of billions of tiny particles which are vibrating at such a rate that the vibration cannot be detected by the physical eye.

This same thing is true of all seemingly inert matter, and the difference in the composition of the particles of that matter and the rate at which they vibrate determine its plane of manifestation and its form, color, and weight.

As the scientist learns more about the vibratory law and can work more intelligently with the different rates of vibration, he will be able to get more accurate results as he works. The scientists already have made wonderful progress that is unknown to the world at the present time, which will bring changes as yet undreamed of within a reasonably short time.

The vibrations of the mental plane are finer than those of the physical plane and are only

contacted through the mental. Each individual has his own peculiar rate of vibration for the physical body and also for the mental body, and he changes his vibrations both in his physical and mental bodies by his emotional reactions and his thought conditions. Those thought conditions attune him to those vibrations that are harmonious to the kind of thoughts that are strongest in his mental self.

Each thought vibrates according to the nature of the thought,—happy thoughts vibrate at a higher speed than the unhappy thoughts, and are in an entirely different class; the morbid, unhappy thoughts are of a very low vibration; the angry, hateful thoughts are of a low [1] but rapid, uneven vibration; the love and joy thoughts are of a fine, rapid, light vibration. As the individual thinks along any of these lines, he contacts the vibration of that kind, for he affinitizes himself to it and makes immediate contact. [2] Just as you make light immediately by turning your electric switch,

[1] Probably "low" here means "of a comparatively small amplitude."—*The Editor.*

[2] "Contact" in this sense has the same meaning as it has in the following: "As one turns the knob on the tuner of a radio telephone receiving set, one contacts many different sending stations as they are tuned in and out."—*The Editor.*

so do you make immediate contact through your mental or emotional switches.

The morbid, destructive vibrations are the coarse heavy vibrations, and the happy, joyful vibrations are the fine, light vibrations, and you get the reactions in the physical and mental bodies that are produced according to the vibrations contacted by your thought creations, —the clearer the thought that is sent from your mind, the more direct will be the contact with that particular wave motion. There is in the atmosphere in which you live the essence of vibratory waves, and you only draw from that bank of vibration that which you contact. To clarify this a little more, I will say that often you will find many moods in one large room where many people are gathered together. These many moods are formed out of the same surroundings by the many individuals. We might have wondered at times how a comparatively large number of people could differ so much under the same conditions. That they are gathered together under the same roof does not necessarily affinitize them to the same vibratory effects except when some very forceful vibration is used such as music, which suggests dancing or some very

happy form of expression. The opposite feelings can be produced by music of a violent nature which excites the people to wild and turbulent feelings. At such times almost every individual will respond automatically to the powerful vibratory effect produced by the music, and there is a close unity of all who are under that influence. They are, for the time, vibrating to the same chord. But aside from those conditions, each person attunes himself to his own according to his individual thought condition.

Always in coming into contact with another individual, you are either influenced by that individual or he is influenced by you, and the one who has the stronger influence is the one who has the most positive mental attitude at the time of the contact. The one who has the unguarded, receptive attitude is influenced by those about him; he is always a person of moods.

Everything that one comes in contact with has its peculiar vibratory effect on him if he is receptive to it. Every city or town has its "psychic atmosphere." That is simply a term which means that it has its vibrations which are there because they have been created by the

individuals dwelling therein. The whole atmosphere is full of the kinds of vibrations that have been produced by all of the minds there.

The vibrations that are the strongest in the psychic atmosphere of a place will be the ones that will be felt by the negative personality. However, another person might go into that same vibratory condition and get in touch with entirely different vibrations than those received by the negative person, because he would contact according to that thought which was his positive mental thought condition. There are some people who feel sure that the influence cast over them in their home town is a definite influence which holds them down. In many cases this is true; they were reared in that atmosphere and have not taken a positive attitude toward anything, but have just been drifting according to the most powerful vibratory conditions at any given time. They have become negative. But it is not the city or the town that is to blame in such cases; for until those individuals take charge of their personalities, they will be receptive to any vibratory influence anywhere.

There is a decided difference between a negative personality and a person who can be-

come sensitive to vibrations at will and thereby ascertain the vibratory influences in and about a place. It is necessary to learn to govern your positive and receptive conditions; all can do this in time. Each home has the vibrations that have been produced by the individuals who associate in that home, and many people feel the influence upon entering there without knowing why they feel it or what it is.

Those people who sense the atmosphere of places are sensitive and should learn to direct their consciousnesses so as to protect them from building undesirable impressions. There are others who do not feel the vibrations of the places they go into, because they maintain such a positive attitude of their own thoughts that they are not receptive to anything that does not harmonize with their mental attitudes (that is, what they are affinitized to). Those individuals do not understand the possibilities of such things as the sensitive people are getting through their receptive attitudes.

Each individual has his personal atmosphere, which is as it is because of the vibrations that are produced by his whole consciousness. But the vibrations that you feel the strongest when in his presence are the vibrations that are

predominant at that particular time. Consequently we have, in the past, said that we felt comfortable with a certain person, while with another person we felt very uncomfortable. There will be times when you will feel close to an individual, while at other times you will feel anything but close to that same individual. This is sometimes due to your own positive condition's shutting your mental door, thereby keeping out the vibrations of that person; or it may be due entirely to the fact that the vibratory emanation of that individual is of such a nature as to cause the feeling that you have. In other words, you are sometimes receptive to vibrations from outside sources because you are not dominating your mind with positive thoughts, while at other times you are receptive to vibrations because of the positive thought which dominates your mind and connects you with that vibration.

You connect yourself with many things besides thought vibrations by the vibrations you create by concentrated thought; for just as everything is vibration, so do you connect with everything vibratorily, when you comply with the vibratory law which controls or connects with that especial vibration. In fact, that is

the only way that you ever do contact anything. It would be impossible for you to contact a thing to which you were not attuned in some way vibratorily.

You meet people every day, and to some of those people you are attuned most harmoniously because you are affinitized along several lines of thought; those are your points of contact. You meet other people whom you feel antagonistic toward, but still you do contact those people and *there is a point of contact.* It may be your greatest weakness or your best developed ability, but you do contact vibratorily. I have stated before that there are in the subconscious mind all of your stored up abilities. Let me say here that there is also in that same storehouse the total accumulation of all weaknesses that have not yet been eliminated and the entire accumulation of all that you have ever built into it, regardless of its nature. That is the place from which the threads of contact are thrown out which bring you into contact with everything that you contact.

When you have worked out of a condition entirely, you will not contact it directly; therefore you may be sure that if you come in touch

with a condition, there is a point of contact else you could not come in touch with it. To state it more accurately, there is in you a point of contact for that condition, whether you are consciously aware of it or not. You are conscious of but little that is the real cause of the life you are in and the cause of the things that come into it, but you could not possibly contact a thing unless there was extending out from you a vibratory thread to which that thing could fasten, and the permanency of the things that come to you will be determined by the strength of the vibratory connection between you and the thing that comes.

If The Plan could be shown you in all its intricacy, you would be able to trace very accurately, from the beginning of the conscious expression of the individual, every single contact ever made by that soul, and you would see the fine threads of affinitization between that individual and everything ever contacted by that individual. Consequently it is according to your affinitizations that you are in your particular environment, that you meet the people you do meet, and that you receive all the things that you do receive, whether of a physical or of a mental nature; for all matter is vibra-

tion, and whether it is in material form or clothed in finer vibrations, all matter, even the densest, is controlled by vibratory law. Therefore, even the coarse physical things come to you because of the vibratory connection you have established, and you will find yourself drawing unto yourself even the physical friends, associates, and possessions according to the sum total of your vibratory connections.

When you become interested along certain lines of thought, you come in contact with people of the same thought interest more than you had realized was possible, and you begin to discover in newspapers, magazines, books, and other writings many more articles along that line of thought than you had noticed before; for previous to your thinking along that line you were not affinitized to those things and did not contact them. As you become interested along any line of thought, you automatically send out feelers which locate other things of the same vibratory quality, and you are caused to become consciously aware of them. You will find this to be true of all things: the more you acquire along any line, the more you are vibratorily connected with things of a like

vibration. "To him that hath shall be given, from him that hath not shall be taken away even that which he hath." This is in accord with vibratory law, for as one accumulates along any line, he affinitizes himself to things vibratorily connected with that line. As the accumulation grows, the attracting vibration becomes stronger and tends to increase rapidly the accumulation drawn in order to complete the store of possessions. When the accumulation is small, and the individual does not wisely direct his powers so as to add to it, he weakens his attracting force and loses his already accumulated stock. Anything that has been acquired sequentially, according to law, is fitted in and becomes a permanently acquired possession, and there is no loss of it; but anything that is not fitted in accurately may be only a temporary possession.

I want you to realize that nothing is given to you nor taken away from you except by the reactions to your own causes which have been created by you. And as you consciously direct your powers for the attainment of anything you desire, you will set up vibratory forces which will operate to bring to you the thing for which you are consistently work-

ing, and you will be drawing upon an unlimited storehouse which yields to you in exact proportion to your demands which have reached it, only through the vibratory forces made active by you.

Therefore, if you are desirous of working out of your present conditions, whatever they are, it is necessary for you to use all your forces toward that end. If you will consciously work toward the realization of that goal by directing all your actions in a way that will lead you out from those conditions and then keep yourself constantly attuned to the vibratory influences that free you, you will bring into play forces that will guide you into the conditions that you desire; for you will have so closely affinitized yourself to the desired conditions that you will be automatically drawn into them.

This is true no matter whether your goal is a poised consciousness or a new home; for the vibrations of the physical things are just as responsive to the vibratory contact as are the vibratory forms on other planes, but are realized as concrete only when they have been contacted according to physical vibrations.

The undivided desire force does, however, throw the individual into direct contact with the methods for attaining whatever is desired. This is law. Of course, it must be a real and unmixed desire that will place the individual in direct contact with the realization of any goal.

Only things that are very harmonious vibratorily will blend into real connection. There is very much to learn about the various kinds of vibration, and the individual is not yet ready to comprehend the whole story; for the story complete is the story of the universe, and only the Infinite comprehends it clearly. We might build up to great heights in the study of it, but that would only be sequential fitting for the few. Every one, however, is able to understand the general outline of the study of vibrations—enough to enable him to order his life more intelligently. If you can realize that your thought power creates vibrations in wave shapes, in just as exact forms as the definite waves that go out in circular form on the top of the water when you throw a stone into it to see the circles caused by that vibratory disturbance—except that in the mental realm the vibrations are very much

finer and more rapid—you will be able to understand the workings of those finer vibrations, whether you will be able to register them or not.

CHAPTER VI

The Most Powerful Influence Not Visible—The Importance of Thought Control—Danger in Dabbling in Psychic Explorations—What a Master Is—The Phenomena of Sleep—How to Make the Going Easy—The Effects of Opposing The Plan—Carried Over Abilities—The Only Method of Acquiring Abilities—The Lives of the Soul—The Change Called Death—The Inferior Races—Their Cause and Purpose—A Wonderful Promise for the Aged—The Effects of Cruelty—The Physical World a School—Intuitive Recognition of Facts—Interest and its Effects.

THE most powerful influences on this plane are not the visible forces; they are those forces detected by few, but ever active. You are constantly contacting some of those forces, but only to the extent to which you affinitize yourself to them through your thought conditions.

The reason that we emphasize thought control is because action of body is always preceded by action of mind, or by thought. Consequently in training yourself in thought control, you are necessarily training yourself to control your acts, and in time, when you can control all phases of self, you will be able

to express volitionally on all planes; for you are at the present time expressing on more than just the visible plane, whether you are consciously aware of it or not, and it is a very wise provision of The Plan that keeps from the individual the realization of all that transpires on all of the planes on which he expresses in his different phases of consciousness. It is better for the individual first to be able to govern his feelings on the physical and emotional planes before he attempts consciously to inspect or explore other and less familiar planes, where he would be sure to have some emotional tests which would prove detrimental to him if he weakened under them. Therefore it is necessary to continue your expression along the more familiar lines of growth until you reach a definite point of poise; then, when you are intelligently interested, you will have the opportunity presented to you, because you will be ready for that step and will be able to profit thereby.

It is very unwise for an individual to become emotionally interested in any kind of phenomenon which he is going into because of its promise of an excitement or thrill; for he is going into things that he knows not of, and he

is very apt to go into them unprepared to meet them intelligently or to protect himself by choosing wisely. It is to the advantage of the individual to give his attention to the things that bring real development, and if he is interested in thrills or exciting things, let him choose something that he knows to be at least harmless; for one is inviting the reaction from any experience that he volitionally goes into, and he cannot avoid it just because he does not know what it is going to be.

It is necessary to go into everything with conscious awareness so as to protect yourself. When a baby plays with fire just to amuse himself, he gets burned because he does not know enough about fire to handle it intelligently. He may have been perfectly innocent of any desire to cause disaster and still have set the house or himself on fire. His desire for a thrill was over-satisfied in such a case; but the fact that he was ignorant did not prevent the damage, loss, and suffering. Ignorance does not protect, and the results of ignorantly using your forces are automatic. *Your only permanent protection is knowledge.*

Real knowledge is not something that has been accepted as a belief, but is something

that has become a realization in the consciousness. Intellectual knowledge is the knowledge which an individual has without having the will to put it to use, while spiritualized knowledge or realizations is knowledge which has been made operative in the life of the individual. The more knowledge that the individual has, the more he is obligated to use in his life, no matter what planes he may be existing on. As soon as surface knowledge has become a realization, one will be very much more eager to put it to use, as one will see the surety of reaction from ignorance or neglect to govern by the conscious decision. A Master is one who has arrived at the point of control by conscious decision on all planes and conscious awareness at all times. Therefore he is always able to direct his powers intelligently and determine his results accurately. One can work toward Mastership only as he controls his consciousness on all planes to the best of his ability and lives to the height of his realization. For as he does this, he will not only develop strength in the doing, but he will constantly affinitize himself to the higher steps, and he will be taking them consciously.

There are many planes of manifestation,

some of which you are functioning on in your various states of consciousness. The physical plane is the one with which you are most familiar, and it is the one which you are best equipped to function on consciously at the present time or you would not remain there for long. There are other planes which you do function on at times, but not in your physical body.

When you sleep, you many times go to a plane with which you are vibratorily connected, but you express on that plane in a body of different substance than that which composes your physical body, for you are clothed in a body of similar vibrations to the matter of that plane. You come back to consciousness sometimes aware of what has taken place, but very few individuals are able to connect consciously with the experiences of that plane, and that is why they can bring back to consciousness so little that is clearly understandable. All people do not function on the same plane at those times, for the plane on which one functions and the kinds of experiences he has are determined by the thing which is uppermost in the consciousness of the individ-

ual having the experience. All so-called dreams are not this sort of experience, but many of them are; the most that the average individual is aware of is that he has had a pleasant or an unpleasant dream.

The individual who is absorbed in pleasure seeking is most attuned to the frivolous expressions, while the individual who is dominated by fears is affinitized to the things feared. Because of the power added by the emotional feeling, that which is strongest in the consciousness will be the most powerful and effective magnet, for always it is the strongest which rules. Therefore, in studying the expression on the various planes, we come back to the realization that the thought force of the individual is the determining factor, for that thought force has to do with the building of all the bodies of the individual and thereby determines the individual's magnetism on all planes, and his magnetism determines that which he draws to him or that into which he is drawn. Consequently it is needless to go into the study of volitional functioning on other planes until the individual can control his thought conditions that are the center of all

his expression; whether he choose it or not, that is what determines what he contacts on any plane on which he works.

All that is necessary for an individual to do is to prepare himself thoroughly for the thing desired; he will thereby automatically attune himself to it vibratorily, and it will open to him because of the operation of that law with which he has accurately complied.

After one has gained conscious control on this plane, it is time enough for him to begin to try to control consciously on other planes. Conscious control means thought control, intelligent use of time, or time control, emotional control, and decisional ability accompanied by decisional action, and all of this done under conscious supervision.

The spiritual part of the self is in reality always in touch with the universal and cannot be crushed or forced out of existence even though the individual is expressing in the coarsest matter and in what seems to be a very material existence, for in time all that is gross sifts out and the soul begins to gather again. This whole life is but a very small portion of the life of the soul, and even if one seems to have drifted all of the way here, it cannot

affect the real self, for in the last analysis there is no time—time is not even of relative value to the real, everlasting self, for growth is not measured by time. Lost opportunity to progress is measured by the intense restlessness that comes from the constant urge of the soul, and eventually that urge will be so great that the individual must find freedom through progress. So you see, the individual will progress whether he *consciously* chooses The Path or not, but the value in choosing The Path and consciously treading it lies in the freedom and ease that comes with conscious cooperation. If one does not make any conscious effort, he will work out his growth through denser paths and without the light of understanding that does so much to lighten the load and make the going pleasant.

One in time learns from opposing law because one suffers the reactions from the violations—just as a child sticks his fingers in the fire and is burned, until he becomes conscious of the fact that fire burns and that if he wishes to avoid the burn, he must keep his fingers out of it. Consequently in time he learns to use fire intelligently for his benefit instead of to play with by placing his fingers in it. In

The Plan of the universe, the individual by his misuse of power and opportunities causes such a storm of restlessness within himself that he is forced to burst into something that gives him an outlet for his stored up abilities. There are a few souls who ignored all symptoms of an outburst and so long withheld progress or the compliance with law that they caused within themselves a cyclonic effect which so disturbed their growth that they necessarily had to retrace many formerly covered steps. However, this occurs only in cases of wilful repression of growth, or wilful transgression of law.

Wilful transgression of law has a few times been carried to a very dangerous point for the individual, and he has had to recover much ground because of it and has suffered long the reaction which he wilfully caused. It is indeed ignorance on the part of any individual to think that he can violate law and forestall the reaction from the violation, for it is not possible for an individual to do this, and by trying he is only involving himself very seriously. Therefore, if one does desire wilfully to violate law, let him expect the resultant reaction without attempt to escape it, for

the reaction will be less hard if he does this.

The spiritual spark in every individual asserts itself at times, and at those times the individual has his highest aspirations. *No one aspires to greater things than he is capable of attaining, and anything that one has a definite urge to accomplish can be accomplished by him, else he would not feel that urge.*

As a matter of fact, there are no direct limitations placed on any individual except the ones he chooses and fixes on himself. This does not mean that all individuals who are expressing on this plane are at the present time capable of attaining the same heights in accomplishment, for we have always to remember that any individual can grow connectedly only according to his previous growth. In other words, we cannot expect an individual to aspire to or attain heights toward which he has never before headed, unless he begins at the beginning of that road, acquires all of the necessary knowledge, builds it in relatedly, and develops the ability through accurately working for it. That is the only method of acquiring, and that is the only way any individual ever acquired any ability. Those whom we call talented became so by

this route for there is no other route to ability.

The individual who works very hard in this life to perfect himself in music may have to make many sacrifices in order to develop this ability, but he will acquire the finesse of that art in time as he practices and perfects. Then, if his desire to express through music is not satisfied in this life, he will be affinitized to the environment which will give him that expression, and probably the next time that he is born into a physical body, he will show his musical ability at a very early age and he will be what some call a very gifted child. But he is no more gifted than all other souls, for that which they choose to call a gift was only bestowed upon him by his very hard work in his former life.

There is no soul expressing on the physical plane that has not lived before in a physical body, but some of them have lived many more times than others; this fact is the cause to a large extent of the differences in the mental and physical abilities shown in the different individuals. The savage races are not far from the animal expressions as they have not lived enough lives to be developed far from the animal state, but they will live a full round

of lives in that environment until they have learned the lessons afforded them there, then they will be reborn into a race which is a higher developed race.

The change called death relieves the individual of his physical body, and, if he needs it, he will have a long period of rest and freedom from the pressure of physical things. But after a time he is born into the physical world again to the parents to whom he is drawn by strong vibratory affinitization. These laws are so exact in their operation as to cause the individual to be drawn into the environment to which his own previously acquired knowledge, abilities, and desires have vibratorily affinitized him. The entire Plan is one of exact justice to all, with no flaws or mistakes in it.

If an individual finds himself in an inferior race or environment at the present time in this life, he can be assured that he can work out of it into a higher one by consciously directed growth and accomplishment in this life which will affinitize him to the higher. Therefore, even if he does not attain his goal here, he can feel sure that he will automatically be drawn into the environment in the next life which will

afford him the expression he has worked for in this life.

This is according to law, for an individual will not feel keenly the inferiority of the race of which he is a part unless he has developed to a higher point of intelligence than that race as a whole has acquired, and no individual regrets his status or aspires to better things until he has grown to that point which makes those things his next higher steps.

The life that one leads physically, mentally, and morally determines the kinds of things that are being built into the consciousness, and they determine the vibratory attracting power of the individual for his next form of expression. No ability or accumulated knowledge that has once been related in the mind of the individual is ever lost, but all those things become a part of the individual and are carried on into his next life. They may not be the prominent possessions of that individual in his next life unless he has gone into that life with an unfulfilled desire to express along that line. If he has that unfulfilled desire, then the ability will be prominent probably at an early age, or it will be easy for that individual to develop it at an early age with little effort.

This is not because of his desire, but because of his former work in developing that ability. Anything that the individual once acquires thoroughly will be stored in his consciousness to be drawn forth at any time that his desire for it is strong enough to draw it up. Consequently if you desire ability, all that you have to do is to begin to work for it by relatedly building in the knowledge that is required for the attainment of that ability. If you should not reach that accomplishment before passing through death, you will retain all that you have builded in, and that which you have builded in will affinitize you to vibratory conditions that will be harmonious to your development along that line, so that you will be drawn into an environment which will develop you or permit you to develop along that line.

On the other hand, if one violates law by wilfully living a selfish, cruel life, he will be building for himself a future environment of cruelty to himself, or extreme sacrifices such as are enforced in the case of physical and mental defectives, and he will automatically vibrate so that he will be drawn into that environment or condition at the time of his next entrance into this physical world.

This physical world is a great school in which there are many grades, and a soul is born into this world time after time, each time into a new environment. According to his last life is he drawn into the new, for in almost every life he works out some things while he develops others, and according to his development is he affinitized.

The soul comes to the physical world until it has passed through all the grades here and is graduated to a higher plane—which we may refer to as a higher school—where it gets higher development and continues, when it goes on into development for Mastership, on to the realization of spiritual growth.

There are many schools, and there is much to learn. As to the ultimate goal, I make no statement, for your growth will determine that.

After an individual has graduated from this plane, he does not need to return here unless he chooses to do so as a teacher or saviour of the race. Christ was such a Master. He said, "I know the road over which I have gone; ye know it not." He was consciously aware of His previous steps and lives and He knew the road well. He very clearly stated

that He came not to destroy law, but that the law might be fulfilled. He necessarily taught in parable and in simple form, for He was teaching the beginners, and He chose to make the sacrifice that would be long remembered because of its great effect on the emotional and idealistic individual.

Jesus knew the laws of the universe and was able to comply with them to produce any result He desired, and some of those results were called miracles.

He taught His disciples about those laws, and said, "These things I have done, ye can do, and even greater things can ye do." It is true that if the individual will consistently study The Plan and will learn its laws, he will be able to work accordingly, so as to produce the results desired along any line. I do not say that this is possible for every one in the one physical life. It may or may not be. The already acquired knowledge of the individual will have a great deal to do in determining his ability to attain this height in a short time. Knowledge cannot be thrown into the subconscious mind and made operative; it has to be built in with realization, and related so that all the knowledge fits together without friction,

for if it did not, it would not be related knowledge.

So many of the young souls tire when they attempt to gather knowledge accurately and rebel against all the details, but knowledge must be accurate or it cannot be classed as knowledge. It is necessary to work very carefully, and one saves time and effort in the main if he works very accurately and is exacting in the acquiring.

Many of the things, however, that come to one as definite realizations, come as such because one has previously learned the details of that particular thing and as a consequence he simply accepts the facts as they are stated by others and feels real assurance in them. There is a distinct difference between the feeling in the consciousness of an individual when he recognizes and accepts a fact that comes to him as a sequence to his already accumulated facts, and a blind acceptance of plain statements made by another without the proof of their worth; for the one brings with it a glow of recognition, while the other is not stimulating.

Knowledge that has been acquired in the past is mostly what we term our "natural

abilities," and we have referred to the intelligence of an individual which he brought over with him as "native intelligence" or "natural intelligence." All that you possess in intellectual, physical, or mental ability was developed by you at some time through your own efforts, and any ability or desirable possession which you have not acquired can be acquired by you at some time if you want it enough to work for it in the necessary way. The most important thing to consider in desiring anything is the effect it will have on you in all ways, and whether it will tend to make you grow roundedly or not.

After you once get the realization of your ability to work out of any condition in which you might ever find yourself, you will be able to take an intelligent attitude toward conditions arising from unwise decisions that you might make.

One may have times of great disappointment and emotional dissatisfaction after one has the vision of The Plan, but it is not likely that he will remain in that condition very long; for he will always come back to the realization that it is not helpful or necessary to his accomplishment, and it will be only a compara-

tively short time before he regains emotional control.

As he grows in realization, he will be able to have the emotional outbursts less and less frequently. It in time becomes natural for one to meet trying situations with poise, for it is a well understood fact that as one practices a thing he builds that thing in until it becomes natural for him. That which is called natural is simply that which the individual has practiced until it has become automatic in his actions. Anything which is practiced long enough will become natural for the individual who has practiced it. That is—*anything that one desires to build in as a part of his personality, he must constantly practice until it becomes habitual for him.*

It is easy enough for one to comprehend the plan for progressional growth through a succession of lives, for all that one has to do in order to learn how the law works concerning acquisition of knowledge, is to observe the process of learning on this plane. He will readily see that knowledge must be acquired through the individual's effort in order to fasten it in his own mind, and it is manifest that ability can only be developed by the indi-

vidual's conscious work in accurately learning the details of the ability desired and then practicing it until he can do that thing without great effort. Then we call it ability.

One will find it much easier to learn about something in which he is interested. One will always learn with less effort if his mental attitude is one of interest; for if one has to learn something or develop some ability, he might much better adjust his mind to the acquiring of that knowledge or ability so as to be able to enjoy the acquiring of it. By so doing, he will make it much easier for himself. A willing attitude of mind will enable one to learn much faster than a mental feeling of having to learn. There are only two things which make the difference between one's ability to learn quickly and one's inability to do so, and those two things are: one's previously acquired knowledge and abilities, and one's mental attitude toward learning. These are the determining forces all through one's progress in his different lives, and one progresses much faster in some than in others because of the joy in the progress. All one's progress is made either easy and pleasant because of a willing attitude toward it, or difficult and unpleasant because

of an attitude of rebellion or unwillingness. But as one learns by those very attitudes of mind toward The Plan, one will gain growth because of learning from the reactions caused by those feelings.

Everything which one experiences will aid in teaching him and will thereby bring him growth. As all things bring growth to the individual as soon as he learns the lessons that they have for him, the only consideration is whether one just wants to drift through (learning as one goes because of the reactions from his ignorant working), or whether one chooses to direct his studies so as to build in sequentially and relate all knowledge as he goes. One will grow and develop in either of these cases, but the road of intelligent choosing is the easier path to follow, for one takes it with his eyes open, while the other path is the blind path and is a much longer and more trying one but ultimately leads the individual on to the higher realizations.

All individuals who are expressing on this plane are not yet ready to choose intelligently the path of progress, nor are they capable of so doing, and *to those who have not yet progressed to that point of insight, the suggestion*

of consciously guiding one's growth will be an irritating one because it extends beyond their ability to comprehend. Consequently, if some souls seem to reject the idea of volitional choice of their paths of progress, do not try to force that realization, for if they are left undisturbed they will arrive at that point when they are ready.

Growth to that point is natural, just as it is natural for the individual to develop through the stages of infancy and adolescence before reaching adulthood. The realization of the possibility of conscious growth is only for those souls who have developed the ability of intellect which enables them to comprehend The Plan. One who is advanced enough to guide his growth consciously should not attempt to force that realization on others until there is a manifest willingness to accept it; for one should remember that all things will work out for the development of the individual ultimately and that a true realization cannot be forced.

CHAPTER VII

Eliminating Friction—No Discrepancies in The Plan—Possibilities as yet Undreamed of—Changing an Undesirable Environment—What Faith Does—Obtaining Assistance in Time of Need—Definite Proof of Justice in The Plan—The Scientist's Exacting Attitude Commended—The Importance of Religion—Many Ways to God—The Futility of Religious Strife—The Dependable Test—No Permanent Loss of Soul—The Results of Persistent Violation of Law—The Possibility of a Practical Utopia.

If one would eliminate friction, one must always bear in mind the accuracy of The Plan and realize the infallibility of the law of cause and effect. There is a definite cause for everything that there is; if one does not see that cause, it does not change the fact that there is a cause; for one does not have the ability to follow the line from effect back to cause until one has developed to an advanced stage in his growth. Therefore the fact that one is unable to see the cause need not assure him of discrepancies in The Plan, for they do not exist. It is not possible for a finite mind to comprehend the infinite, but it is possible for a finite mind

to gather relatedly the facts about The Plan as fast as he cares to build them in and relate them carefully and to have faith in the workings of The Plan that he does not as yet understand. If one realizes the wonderful accuracy of every part of The Plan that is known to man up to the present time, he cannot reasonably assume the inaccuracy of the rest of that same Plan simply because he cannot yet see it as it is. It would be just as reasonable for him to assume that The Plan had no accuracy about things until man understood their accuracy.

The Plan has always been accurate, but man has not always understood it. The possibility of man's creating an airship which would defy the law of gravity always existed, but it has been only recently that man accepted it as feasible. Electricity was always in the air, but it had to be discovered by man before he would accept the fact of its existence. So it is with the universal Plan. It contains possibilities for man that are by men as yet undreamed of, and those possibilities will only be disclosed to man as he through his own efforts discloses them,—for that is law.

When man thinks that he has reached the

limit of his possibilities, he closes his mental eyes, thereby shutting out his mental vision; that is what the majority of people are doing, for they overlook such wonderful opportunities and are perfectly oblivious to their existence. This condition is recognized by a great many people when it applies to something of a material nature, and we speak of those individuals as being short-sighted. But it is true of all individuals to some extent, for very few have a realization of the unlimitedness of their possibilities. In many of these cases the lack of realization comes from or is caused by a definite lack of desire to change. This is almost a state of inertia. It is in some few cases a necessary thing for the individual to vegetate in this manner, but as a rule this condition is not a necessary one and only causes unrest within that soul.

Some individuals live active, productive lives of growth, and then, when they face the change called death, they face it with as much willingness as they would face a night of sleep on the physical plane, sensing, if not knowing, that rest is to come. Other souls seem to flounder all during their lives here and accomplish little either in growth or possessions and are restless

and discontented all the while; then when they face death, it is with the same discontent in their hearts. These undesirable conditions are the result of repressed growth and affinitize them to an environment of a like nature.

A spirit of rebellion against an undesirable environment does not solve the problem nor change the environment, but a resolute determination to change it or to work out of the condition will help one to do it because it will connect one vibratorily with things, forces, or ideas which will tend to change it, or will tend to help the individual emerge from that condition. Consequently the spirit with which an individual works has much to do with his results, for the mental attitude of the individual either opens his mind, causing him to be receptive, or it closes his mind, causing him to be non-receptive to realizations that would come to him from outside sources. This non-receptivity shuts off any force that would help him either in finding the solution to his problem, or in drawing to *himself* help which would lift him from his involvement.

In the working of The Plan, almost all the individual has to do is to work out the best he can according to his intellectual ability and

then to be receptive by maintaining an attitude of faith in the coming of the solution to all the rest of his problems, thereby attuning himself to helpful forces which will be of value in awakening him and causing him to work out of the conditions. When one maintains faith, he creates the vibration which will draw either from his subconscious storehouse or from the Universal storehouse according to the strength of his affinitized thought force which is drawing. So you see, if you ask, believing, you shall receive; for the force created by the believing mind is magnetic and draws to one in relative proportion to that in which *he is believing,* because The Plan is so accurate in all details that it does not eliminate the possibility of assistance being rendered one in time of real need. For at the time of real need, when one has worked to the best of his ability and has come to the seeming end of the road, if he will ask for help, the help will come. This is not a side-stepping of law but a fulfillment of law, for it is in compliance with the vibratory law which operates unceasingly.

We have to bear in mind that all individuals do assist others in time of dire need and that none of these acts of kindness ever goes with-

out return or equalization at some time. The time of necessity is the time when one automatically draws to oneself the assistance needed. In so doing one may be only drawing from a source which was created by himself at some time in the past, or he may be obligating himself for some future repayment. All things are equalized at some time. One cannot serve others kindly and lovingly without creating kind and loving reactions for oneself in the future, unless those kindnesses were an equalization of kindnesses formerly received by him. Accordingly we know, when we see one who is living a life of sacrifice, that that soul is either equalizing some former sacrifice made for it, or that it will attract a like service from another at some future time of need.

There is such a thing as borrowing; but there is no such a thing as escaping the repayment, and it is not wise to go too deeply into debt. It is well to remember that we are living in the eternal right now, and that the past is past so far as the activity of it is concerned, but that all that is present is the result of the past, and that the present, creating through thoughts, acts, and desires, is the force that is

determining the future. Therefore, if one is living the present under conscious domination, one is privileged by intelligent choosing.

The Plan does not restrict one in the way in which he gets his lessons or knowledge, but it simply operates in such a way that all things are equalized and worked out with extreme accuracy. One can readily see that no other plan would be just to all individuals, because if an individual could receive desirable gifts or undesirable penalties that might come to him by any other route than the result of his own causations, there would exist favoritism which we could not reasonably accept as justice from God.

The only logical explanation of the abilities of some individuals, which others lack, would be that the individual's own efforts produce them. Even if we did not have direct proof that this was true of The Plan, we would have to believe this to be true to have any confidence in The Plan; but *we have definite proof of this exactness of justice in The Plan. As far as we have gone in our investigations we have found absolute exactness in even the minutest forms of expression.*

The scientist in his laboratory finds exact

laws governing everything with which he has ever worked, and as he goes further he will find the same exactness of law. The exactness of law has always been, even long before science began to discover it, and that same exactness of law will exist whether science ever discovers further or not.

The scientist is a very important servant of mankind and is working in a very necessary way, for if he were to accept things as facts that he could not prove over and over again, he would have no reason to expect humanity to accept his ideas about The Plan any more than the ideas of another—and they would not do so. Consequently he should not be criticized for his refusal to accept things before they are definitely proved to him.

The ideals of the various religions are very necessary to the individuals holding them, and there is a very definite cause for the many religions with their many differences. They play a very important part in the The Plan and help souls to hold unconsciously to the ideal of perfection toward which they are evolving. The religious ideal is the stabilizing factor to the emotional individual, and there are many souls in that stage of progress that have

not reached (or rather are not in) the analytical stage of growth.

The scientist, on the other hand, is in the analytical stage, and is building in knowledge accurately.

It is no disrespect to God to investigate The Plan thoroughly, for that is exactly what He wants you to do; the scientist is a higher evolved soul than the one who receives growth only through emotional inspiration.

You are told: "Ye shall know the truth and the truth shall make you free." The scientist is learning the truths of The Plan, and through his knowing the truth about The Plan as far as he has gone, he has set humanity free from many limitations, and only as he learns more about The Plan will he be able to free humanity still more.

It is only through knowledge that one becomes free, and all the improvements which have added to the comforts of mankind, such as modern homes with electricity and steam heat, automobiles, Pullman cars, and the comforts afforded one both in the home and when traveling, are due to man's knowledge, and there is no limitation to knowledge which will produce more wonders than have ever been pro-

duced. The limitation is in man; for just as soon as there is one who will investigate far enough to learn about this knowledge and then objectize it on the physical plane, it will become a reality.

There are at the present time scientists on the physical plane who have very advanced inventions which they are not yet putting out because humanity as a whole is not ready to accept the radical change that those inventions would bring. The lack of development of humanity as a whole can prevent the scientist from objectizing his discoveries, but nothing can prevent him from acquiring knowledge as far as he cares to go relatedly.

You see, The Plan is beyond finite comprehension in its greatness. Everything that is, is a necessary part of The Plan and is filling a need. Therefore it is quite useless for the individual to try to convert all other individuals to his particular religion, just as it is useless for one to try to convert all others to his way of thinking along other lines. There are, of course, many view-points to everything that exists, and it is truly narrow for one to assert that his path is the only path to God, for there are many paths, and the path one finds

himself on at any given time indicates his degree of progress.

Anyone can make a positive assertion about a thing, but it requires intelligence to give proof of that thing, and as man has not yet been able to prove beyond question any of the religions, why should he take the responsibility of trying to force his methods of worship on others?[1] There is no one way to worship God, and each individual has the privilege of choice. To have friction and quarreling among the followers of different religions is not a convincing argument for the sincerity of their worship. "By their fruit ye shall know them." When Christ said this, He gave it as a method by which to know the real worth of the individual. That test is the only dependable measure we have at hand, for, as has been stated before several times, it is not what a man says but what he is that counts, and if one's methods of worship are causing him to bear good fruits in character and in all of his life's works, then one can depend upon it that there is something

[1] I believe that the above idea, if it could be spread throughout the whole world with an actual realization, would eliminate the last of the wars over religion, such as Ireland has been torn with for years.—*The Editor.*

to his creed. If another man professes no religion at all, but is a true example of right living, he is serving God as truly as one can, regardless of the fact that his creed is not one that is taught from the pulpit.

The command "Judge not that ye be not judged" is a very important one to remember, for we do not see the powers working in the invisible life of the individuals about us. This command does not mean that you should not attempt to analyze an individual for the purpose of knowing him better, but it does mean that you should not try to criticize him according to your standards, because he may be in a different grade of the school of life than you are; if so, you are not always capable of being his judge, as that duty belongs to God Himself. It is wiser for one to leave it to God, to be worked out according to His laws.

There would be much more harmony in the world if each individual could choose his own religion and his own vocation, instead of having others choose it for him. Such people are kind but misguided in their kindness when they make decisions for others. It is only tolerance to worship in one's own way and to let others have the same privilege.

One need not be nervous about all souls being lost but himself, as God cares just as much for the others. In fact, there is no permanent loss of a soul, nor is there a permanent straying from The Path. There are long and winding paths with many sidetracks, but in time those sidetracks become very tiresome, and then comes the willingness to back up and start anew on the road of progress. It is possible for an individual to work in opposition to law long enough to produce a sufficiently strong rebound to cause him to start over again almost from the beginning. This result comes only to the individual who volitionally and persistently practices using his powers for extremely selfish ends or for the destruction of others.

The conscious desire to work in opposition to The Plan sets the individual back further than any other violation of law. It is the only violation which blots out of the consciousness of the individual the knowledge and the realization of powers which he has attained. This is a very necessary way of working those elements out of The Plan, and they may continue to exist for a time, but the individual will be forced back to begin over again and thereby work constructively with The Plan.

There are opposing elements constantly working in opposition to progressional law, but in every case of volitional opposition that is carried to any extreme, the individual opposing law will have to begin again in his growth and may have to lose the sense of his identity for a long enough period of time for him to learn the necessary lessons. No force is strong enough to oppose the operation of law very long, and no force will ever become strong enough to do so, for The Plan is too carefully worked out to be weakened or destroyed.

If the individuals of the physical plane could realize the importance of working for the good of the whole, they would get very much more satisfaction than they get working in opposition to other individuals on this plane.

To the limited vision it seems necessary to work in a purely selfish way toward a purely selfish goal. The greatest detriment to self is selfishness, for it limits the individual and blinds him to real self interest. His greatest aid to self advancement is altruism and interest in every participant of the whole Plan.

If men could, in a spirit of love, be working together for advancement, which all could participate in by expressing in their own ways,

there would come a wonderful period of harmony and love. This would only be possible for advanced individuals unless it were accomplished under the guidance of a Master, because it would take great understanding to be able to fit each individual into his particular niche and enable each to understand why all could not hold the more important places in working out the goal of attainment.

CHAPTER VIII

The Majesty of Work—The Mental Attitude that Makes It a Pleasure—Freeing Yourself from Undesirable Positions—Finding What You Need Most—Where Your Opportunities Lie—Each Individual Creates His Own Conditions—The Power of Determination—The Greatest Stumbling Block—Always a Way Out.

You see, each individual can be as superior in some one line of work as can another individual in another line of work, and each individual should be happy in that line of work for which he is best fitted, regardless of the fact that it is not a highly prized position so far as the opinion of the peoples of the earth plane are considered. For all works are necessary to the completion of the whole, and one should take pride in doing his particular part in the best way possible. He then would be a true artist in his line.

Art does not need the canvas and a paint brush; that which is done with finesse is art, and the lowliest of work can be a real pleasure to the individual doing it. If the individual

could take this attitude toward it, it would create the vibration which would affinitize him to the next higher place. He would then express in that work only so long as he cared to do so, for he would get visions of the higher, with bursts of realization as to the possibility of its accomplishment.

As soon as one becomes perfected along the lines of that which is his present accomplishment, he is no longer held to that position through affinitization, as he has freed himself by perfecting his knowledge of it; that is the only way he can become permanently freed from it. When he chooses to step from that position to a higher one, he cannot step into the higher until he fits himself for that position by accumulating knowledge of it, so as to familiarize himself with it (thereby becoming magnetized to it). Then if the opportunity for expression along that line has not in the past been visible to him, nor seemed possible for him, it will probably appear to him suddenly. In other words, just as surely as you prepare yourself thoroughly for a thing, that thing will come to you.

Many individuals wish for a change in their conditions, but only rebel against them instead

of mastering them. As a consequence they are only wrapping themselves up in those vibrations instead of freeing themselves from them, while if they took hold of the situation and mastered it, they would become free.

The most important thing for the individual to realize is that his most needed lesson is not afar off but is presented to him in his immediate environment, and that the only way he can reach out for the higher is to work out through the closest to him. The individual is inclined to overlook his closest opportunity for growth and development because of its very closeness, but he will sooner or later be forced to see its value because of his definite need for it. Many are searching for opportunities in the distance without ever thinking of looking for opportunities right in themselves. Much hard effort is wasted and much disappointment is caused by this wild search for freedom in the external, for it is truly a wild chase. If one would do that which is at hand, he would be always ready for that which comes, and there would not be the constant struggle.

To build harmoniously one must build relatedly, and so it is in growth. The individual who desires harmonious growth must work

things out sequentially. There is no use chasing the rainbow, trying to get the gold at the end, when with as little effort one could produce the gold and have the satisfaction of the well paid effort instead of the disappointment at the end of the road. So if one desires new development in either self or environment, let him proceed to work out the change, for that is the shortest road to the realization of it.

Conscious, intelligent use of time brings great reward in satisfaction and enables the individual to feel himself progressing. There is no satisfaction that compares with it, for the conscious realization of well directed time awakens the individual to the joy of living; accordingly, if one continues to direct one's efforts and to use time efficiently, one begins to progress rapidly. While growth must be related or sequential, or rather unbroken, it does not need to be slow. The thing that determines its speed is the efficiency with which it is directed. A smoothly mapped out course of progress, carefully followed by the individual, will bring very rapid growth, but spurts of working which come from time to time mean little in the continuous progress of the individual.

The individual who accomplishes so much in life that he seems to be a very different individual from the rest of the people on this plane, is different from them only in the way he uses his time, for each individual has exactly the same amount of time in which to accomplish and each can and does use his time according to his desires or lack of desire. *When one actually desires a thing, one will find time for that thing, even though it means the sacrifice of other things.* It is not sacrificing to give up other less important things which would keep the individual from the attainment of the desirable goal. The whole thing rests with the individual and depends entirely on his strength of desire, for his desires are a power in effecting his decisions, and once he has made a definite decision to do a thing, nothing can stop him except his own change of mind,—because where there is a definite desire to do a thing, or to have a thing, there is always a way to do it or to get it. Sometimes the way is difficult, and there are things to conquer before one attains the desire, but that matters little to the determined soul; for the determination gives that individual the power to conquer and vibratorily connects him with forces from which

he draws the necessary ideas and powers to attain even that which to the less determined soul seems to be impossible.

To the determined individual there is no such thing as turning from a desired goal. He may find many obstacles in the path, but he only stops long enough to get a new breath and to plunge into them strongly enough to force them out of his way. *The only thing that is really a definite stumbling-block to progress is lack of determination, which is in realty lack of desire, and not until the individual has a definite desire will he push forth with the necessary determination.* That is why necessity is the spur that comes to so many, for had it not been a real necessity for them to go forth they would have stopped on The Path and progressed very slowly; but the necessity of the environment into which the soul comes at birth is the thing to which he was vibratorily attracted because of his previously smothered desire to grow along that line. If one consciously lacks the power of decision, yet realizes within himself that he should accomplish, then in time that inner realization will be strong enough to force him into an environment which will necessitate his express-

ing along the line of his inner realization; and as he works out of that condition, which was his through attraction if not through conscious desire, he learns the lessons afforded him by that condition.

It seems that many individuals exist in a sort of a lethargic state in which they seem to feel very uncomfortable and dissatisfied about their condition, but not uncomfortable enough or dissatisfied enough to desire to put forth the effort needed to free them from that condition; and so they will remain in that environment until the desire is strong enough to bring about a willingness to work out from it.

After an individual has made a decision, he finds a way out. There always was a way out, but the reason for his not having found it before was that his desire was not strong enough for him to see the way. One cannot see with his eyes closed, and many people are going about with their eyes of realization closed and are shutting out the many things that are right in front of them, because one only draws according to his magnetic forces.

An individual will not see a thing that he refuses to see, and no matter how much he may be rebelling against The Plan he will not

see the way out of his environment until he desires to get out of it with a genuine desire; then he will accept the open way which was there all the time, but was refused by him until he desired it. The individual who suffers from indecision constantly is only thrashing about in a circle and has no definite path to follow; as a consequence, he gets nowhere either in growth or accomplishment, and is constantly under the pressure of the whirling vibrations set up by him as he whirls in indecision. He is very apt to have a restless effect on other people whom he contacts if they are receptive to him at all, and the individual who is sensitive to vibration will feel this almost as soon as he is in the presence of such a one.

That which is the dominating tendency of an individual is manifest in all things that he does and most easily detected in the things he does when he is off guard. If he becomes easily excited and confused, then he is that kind of thinker and worker a good part of his time, but if under real stress he is composed, then he is used to keeping himself under control; that person dominates consciously when

he desires to do so. There are individuals who control themselves quite masterfully when they choose, but they do not always choose to do so.

CHAPTER IX

The Advanced Individual—Domination of Time—The Secret of Accomplishment—The Daily Tests—Opportunities for Growth—All Individuals Ready to Work Toward Mastership—The Significance of a failure—Lack of Knowledge Not Necessarily a Permanent Limitation—The Danger of Living in the Past—The Road to Mastership—Overcoming Setbacks—Building the Temple—Choosing Building Material—The Plans—The Promise.

THE advanced individual is one who consciously directs himself at all times. If it is necessary to keep consciously alert, he does so, but when it is better to remain quiet, he poises himself so as to maintain the quiet attitude. If it becomes necessary for him to use force in getting results when dealing with individuals of less intelligence, he uses force under his conscious direction, and is forceful without stirring himself up with that feeling of antagonism which causes such destructive friction in the consciousness. He takes his rest when he desires it, and is active when he desires it. He plays when he wishes to do so, and when he goes out to accomplish, he accom-

plishes that which he sets out to accomplish.

It is necessary for the individual who aspires to Mastership to begin now to practice that which the Master practices, and that is conscious domination at all times concerning all things. It will not be possible to do this without conscientious practice in your daily life until it is attained. This goal is necessarily one which can be attained only by the greatest and most sincere effort until one gains control. The real tests come to one daily, and he alone knows how he passes them. Many times an individual blinds himself to the real truth of the situation, but down in the real self it is impossible to do so. Only that individual who can be honest with himself is ready to begin to understand his progress.

All individuals are ready to work toward Mastership. Some have not developed so far as others have, and they will have more progress to make than those who have progressed more than they. This is not a discouraging fact when one realizes that the path of progress toward Mastership is in the beginning the same for all, and that those who have taken the direct route are of course ahead of those who have side-tracked many times.

The one who has developed roundedly will have no difficulty in progressing smoothly. *As stated previously, your needed lessons can be gained from the things which come to you daily, and you need not search afar for something which will give you growth.* It makes no difference how highly developed one may be, he is in the environment which affords him the opportunity to grow. It is necessary for one who wishes to grow, to plan to do everything that comes to him in the best way that it can be done, thereby getting the lessons afforded to him. One also learns much from the mistakes he makes, for if one is earnestly seeking growth and has not produced the result he desired to produce, then he should admit to himself that he has not used his powers as intelligently as he could. For if he had used his powers intelligently, as was possible for him to do, he would have produced the desired result, unless he was working for a result that could only be attained by great combined forces. If he found that he had been working for such a goal as that, he would find that he had not looked carefully enough at the situation before beginning to use his forces. In other words, to grow one must be intelligently

observant, and if he is, he will be able to direct his growth and to learn by any mistakes made because of his lack of knowledge.

Lack of knowledge is no limitation to the individual who is progressive, for that individual learns a thing that he wants to know instead of wishing that he had learned it in the past. The future always will be the result of the present, and the past is of use to the individual only as he uses the knowledge that he built in at the time he was having the experiences (which were at that time the present to him).

It is not desirable for one to live in past memories, either in the glory that was, or in the regret that things were not as desired. Either condition is detrimental to the growth of the individual, for in living in the present, one is solving the problems that come and is making progress by building in knowledge that he gains from them; while he who lives in past memories is letting so many opportunities for growth pass without any notice of them that he is simply drifting on an old bark.

Consequently, if one desires growth, one must keep his face to the front and be on the alert for opportunities for growth. They are

always at hand, and the only reason they are not accepted is that the individual is not looking for them, and does not use them. There is no limit to the opportunities for growth that are afforded one every day of his life—lessons in tolerance, lessons in patience, and in thoroughness and accuracy, lessons in service wisely rendered, lessons in self-control and conscious domination of thoughts, feelings, and time, and many other lessons are constantly before one—but one only learns them as he consciously chooses to do so, or because of his previous accumulation is forced into the environment which compels him to continue in the one thing which will, in time, make him learn it.

An individual who decides consciously to work toward Mastership makes the going easy for self because he has the right mental attitude toward it, and as a consequence he will find pleasure in the going. One can enjoy a thing that he takes the willing and joyful attitude toward, and that attitude makes him so much more receptive to the facts contained in the lessons before him. The attitude of mind has so much to do with the learning of a thing, whether it is easy to learn or difficult, for if

one dreads to go into a subject, it will not be easy for him to learn it because he has not a receptive mental attitude. That is why it becomes easy for an individual to progress after he has once made the decision to do so, because after he has made that conscious decision, he has caused himself to be alert both consciously and subconsciously, and as a consequence he will be able to grow more rapidly and much more easily, and he will have the joy of the going. There is such a difference in the feeling of one who progresses willingly and the feeling of one who resists progress. It is as if the individual were swimming with the tide when he progresses consciously, for when one swims with the tide, he is assisted by the tide, but when one swims against the tide, he is opposing the force of the tide and is opposed by the tide. Consequently the individual who is rebelling against progress is trying to swim against a very great tide, and that is why he feels as if he were in a turmoil constantly.

The easiest road to peace is conscious decision to grow, and growth with the conscious assistance is easy and pleasant. One cannot grow toward Mastership by just idealizing it because it takes real concerted effort to attain

control to the point of Mastership, and it takes continuous control to keep on The Path; but as one keeps up the conscious control, one gradually sifts out all the opposing forces and finally finds progress to be smooth. One's strongest opposing forces to progress are always within oneself, and as one strengthens his desire to grow consciously, he eliminates the opposition to growth.

One cannot expect progress without at times reverting to the old established conditions, but if one recognizes those as setbacks and keeps up his desire *by taking conscious steps to overcome the setbacks,* he will gain constantly regardless of those things, and they will become less frequent. If one keeps one's courage in times of failure, there will be no such thing as retrogression. *By that I mean that the individual should never permit discouragement because of failure to progress as he had planned, but should get his lesson from that failure and make it an aid to progress instead of a drawback.* If one does this, he is making use of his opportunities to grow, and he will find progress rapid.

Mastership is relative perfection, and is possible for every soul to attain. It is the

individual's attitude toward attainment which makes The Path either easy or difficult, and that is also a determining factor in the length of the road to that attainment. Some souls are just beginning on The Path, other souls have progressed a great way toward the realization of that goal; but whether one is just beginning or has traveled far, he can enjoy the journey if he chooses to do so, and the way will be pleasant for him if he makes it so.

As we build the Temple, we must build with care, for the flaws that are caused by inferior building material weaken the Temple as a whole and will at some time cause us to rebuild. So it is well for the individual to make his choice of building material with the greatest care. The laws of The Plan are the same for all, and the only difference in the building is the difference in the material and workmanship that the individual has used in his Temple.

Each soul is truly building his Temple as he works day by day, and if he will select his plans and build according to them, he will be the wise architect. The results will be what he makes them, and the Great Architect over all is letting each work as he chooses. The laws neither choose nor give single attention

but work with exactness for each; and as the individual chooses, so let it be for him,—and so shall it be.

Set your goal for the future and map out a daily regimen that will bring you a step nearer the attainment of your goal each day.

Do not meet crises before they come but keep your consciousness ever poised and ready to meet any experience that comes to you just as masterfully as you can.

If one will follow the instructions outlined in this book, it will keep him on The Path that leads to Mastership, and he will find true joy in the journey toward that attainment.

I give this book with true pleasure to those who are ready to receive, and do not ask that it should be forced upon one who is not yet ready.

Read, and read carefully, and as you read, the full realization of the meaning contained herein will dawn upon you. Let him receive who is ready to receive and,—go in peace.

W. M. J.

THE END

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